



Lady of the Circle in the Oaks

Proto-Temple of the Correllian Nativist Tradition of Wicca

Davidson County, North Carolina

Rev. Onyx HP (Chief Priest)

Rev. Willow Wyrmson (Chief Priestess)

What is a Pagan?

The word “Pagan” takes in a lot of territory. Ancient faiths such as Hinduism and Taoism, as well as the Classical religions of Greece, Rome, Egypt, etc... are Pagans, as are modern movements such as Wicca, Asatru, modern Druidism, etc... Thus, Wicca is a branch or type of Paganism. To give an example, Wiccan is to Pagan as Methodist is to Christian.

It should be noted that historically the term Pagan has been applied from the outside and that only fairly recently has there been any recognition among Pagans that we might view our different traditions as being related.

What is Wicca?

Wicca is a modern Pagan religion, sometimes referred to as Neo-Pagan, which involves many different Traditions (denominations) not all of which have common origins. Wicca grew out of older movements, taking its modern shape during the late nineteenth and early twentieth centuries AD.

As a rule, the characteristics that define Wicca include:

- We venerate the feminine aspect of Deity (Goddess) either alone or in combination with the masculine aspect (God).

- The belief that Deity comes to people in many different ways, contingent upon their personality, capacity, and culture, and thus that all faces of Deity are valid as faces for Deity.
- We believe that all things are connected through Deity, often expressed through the idea of the Four Elements as the symbolic qualities of existence.
- Belief in the Wiccan Rede “An it Harm None do as You Will”
- Belief in reincarnation and some version of Karma/Fate, often encapsulated in the “Threefold Law” –that what you do comes back to you multiple times.
- A belief in magic, which the accessing and directing of the higher powers of the soul, and that the use of magic is a good thing when used wisely: that we are “co-creators” of our own lives, not merely the passive recipient of fate.

Where does Wicca come from?

Wicca is a modern world religion having heterogeneous roots and consisting of many Traditions, some of which have very little in common with each other. The roots of Wicca are traced to both survival (often fragmentary) and revival of European tribal and classical religion, the hermetic and alchemical movements, ceremonialism, masonry, Deism, and spiritualism. Many people grouped all these practices together under the term “Witchcraft,” using it as a generic term for non-Christian metaphysical practices. By the nineteenth century, there were also strong influences from Asian, Native American and African religions.

These heterogeneous elements began to form into the modern Wiccan religion when descendants of these various movements saw themselves and their beliefs, rightly or wrongly, reflected in the writings of Charles Leland, Margaret Murray, and Dion Fortune (among others) in the late nineteenth and early twentieth centuries.

In the mid-twentieth century, the movement was given a public face by the writings of Gerald B. Gardner, Sybil Leek, and Stuart Farrar (among others). Gardner’s writings were the first to use the term “Wicca” which had long been cited as the origin of the term Witch and to apply it as the name of the modern movement.

In the 1970s and 1980s the use of the term Wicca spread through many Traditions of Witchcraft unrelated to Gardnerianism, such as the Dianic and Correllian Nativist Traditions, becoming a blanket term for modern religious Witchcraft, especially in the United States – although some people insist that the term should only properly apply to the Gardnerian Tradition.

What is Correllian Wicca?

The Correllian Nativist Tradition is a branch of Traditional Witchcraft, which has identified as Wiccan since the 1970s. Originally a Family Tradition, Correllianism has been an open, public Tradition since 1979, expanding rapidly since the late '90s. The Correllian Nativist Tradition has official representation on the continents of North America, Europe, South America, Africa, and Australia.

Correllian Wicca places a very strong emphasis on the philosophical and theological aspects of Wicca, and stresses personal, spiritual, magical, and psychic development. Correllian Wicca also places great importance on the idea of the Ancestors, meaning both the Ancestors of the Tradition as well as members' physical and philosophical Ancestors.

Correllian Wicca celebrates the Wheel of the Year in the same manner as most Wiccan Traditions, but in addition to this also celebrates a twice-yearly rite of purification and blessing called the "Lustration" which is considered uniquely Correllian.

The Lustrations began as private, comparatively simple Ancestor-rituals practiced by the High-Correll family and the Correll Mother Temple to honor and maintain their connection to the Ancestors and bring through Oracles from them, and evolved into an elaborate public ceremony as the Tradition expanded.

Who is Lady of the Circle in the Oaks?

Lady of the Circle in the Oaks is a Proto-Temple of the Correllian Nativist Tradition of Wicca. It was formed in Lexington, North Carolina, as a Formal Shrine of the Correllian Nativist Tradition in February of 2012 by Rev. Chuck Chapman HP (Onyx). It was elevated to the status of Witan Shrine in February of 2013. It was then chartered as a Proto-Temple in April of 2014.

At this time Lady of the Circle in the Oaks is the only public Neo-Pagan organization (church) in Davidson County of North Carolina.

The Proto-Temple hosts ritual events for all eight Wiccan Sabbats, Full Moon Esbats, classes, and other events throughout the year including an annual Pagan Potluck Picnic usually held at Finch Park in Lexington, North Carolina, around Samhain (late October). Rev. Onyx HP also offers clergy training in the Correllian Nativist Tradition of Wicca. We reserve Esbats and some classes for our members.

The leadership of the Proto-Temple is available to the broader Pagan community for spiritual counseling, religious rites, and religious education. Its leadership is also available to the general community for interfaith education and dialogue.

The Shrine is a “face to face” organization. Members of this organization attend functions in person. Our proto-Temple is a family organization, and all functions are family friendly.

Who is Rev. Onyx HP?

Rev. Onyx “came home” to Neo-Paganism in the mid 1980’s, and was initiated into a branch of Traditional Witchcraft at Imbolc (February) of 1986. He continued his training and was elevated to Third Degree at Samhain (October) of 1988.

Rev. Onyx HP came to the Correllian Nativist Tradition in 2009, where he was initiated as First Degree and received his credentials of First Degree Ministry in February of 2010, under the mentorship of Rev. Bruce Richards HP. He went on to continue his training with the Correllian Nativist Tradition and attained the Second Degree of Initiation in August of 2011 under Rev. Bruce Richards HP. Rev. Onyx HP was then initiated into the High Priesthood (Third Degree) of the Correllian Nativist tradition in August of 2013.

Rev. Onyx has also trained and been afforded the title of Reiki Master Teacher under the guidance and tutelage of Nadine Conley RMT, in October of 2012. He is a member of the Correllian Order of Reiki.

Rev. Onyx HP is also a member of the Correllian Order of Spiritual Advisors and the Correllian Military Department. He was awarded the “Order of the Golden Wand” for outstanding service in the field of services to others.

Rev. Onyx trained under Rev. Anna Rowe HPS, and is a mentor for First, Second and Third Degree students at Witcheschool International (WSI), who are seeking initiation and ordination into the Correllian Nativist Tradition.

Rev. Onyx HP co-hosts a weekly Blog Talk radio show, along with Rev. Willow, that discusses topics of interest among the pagan and Wiccan community.

Rev. Onyx HP is a regular panelist on the Blog Talk radio show pagan priest which is sponsored by the Pagans Tonight Radio Network and “airs” each Tuesday evening at 10pm Eastern.

During his years in the Craft, Rev. Onyx HP has functioned in all aspects and offices in a Coven, Shrine, and Temple setting, with the obvious exception of gender-based offices. After elevation to Third Degree in his original tradition, he has established, or helped establish, Covens and Temples throughout the southeastern United States.

Rev. Onyx HP has a keen interest in all things spiritual. He enjoys working with people in that vein. He is also a student of Ceremonial Magic, the Kabbalah, and Esoteric Alchemy.

Rev. Onyx HP is a junior in his pursuit of a bachelor's degree in Psychology.

Currently, Rev. Onyx HP is the Chief Priest for Lady of the Circle in the Oaks. He is thoroughly invested in its continued success and eventual deeming as a Full Temple within the Correllian Nativist Tradition.

Who is Rev. Willow Wyrmsong?

Rev. Willow considered herself a “seeker” for several years. During this time, she examined many paths. She found her niche in Paganism and later in Wicca.

Rev. Willow is a High Priestess in Traditional Witchcraft and is currently a First Degree Clergy Member of the Correllian Nativist Tradition. She is pursuing studies to become Second Degree in this Tradition as well.

Rev. Willow is the Chief Priestess for this Proto-Temple. In her role as Chief Priestess, Rev. Willow's duties include but are not limited to representing our Goddess in circle and functioning as the “heart” of our organization.

Rev. Willow holds a bachelor's degree in Psychology, and an associate's degree in Nursing.

Rev. Willow's interests include Ceremonial Magic, the Kabbalah, and Traditional Witchcraft. She is an empath and an intuitive reader as well.

Membership Requirements

No person shall be denied membership in either the Outer Court or the Inner Court of this organization because of gender, race, ethnic background, sexual orientation, physical handicap, previous (or current) religious association, or age (provided they have attained the age of legal majority). We only ask that if your current religious affiliation is not compatible with the views and codes of our organization that you consider only being a member of one. If they are compatible, we have no problems with you maintaining affiliation with any organization outside of ours. Candidates for membership who have not attained the age of legal majority may be considered for membership if a parent or legal guardian signs a release form. We will not consider any application for membership from a person who has not reached their thirteenth birthday. Individuals under that age may attend functions with their parent and/or legal guardian. We further request that each attendee and member be responsible for the energy that he or she brings to our group and/or functions.

Contact Information:

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